

*The Wisdom and Goodness of GOD's
Dispensation to the POOR.*

A
SERMON

Preach'd Before the
University of OXFORD,

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DEUT. XV. xi.

For the Poor shall never cease out of the Land.

WHEN God conducted his chosen People into (a) *a Land flowing with Milk and Honey*, and gave them an (b) *Abundance of all things to possess*, He dealt not these Blessings equally to every one, but left a multitude of Poor, even in the Land of Plenty, to subsist upon the Charity of their Brethren.

His Bounty might have diffus'd it self in the same Measure through all the Families of *Israel*; but in his Infinite Wisdom He was pleas'd to dispense it liberally to some, and with-hold his Hand from enriching others.

But even these were not destitute, nor forsaken; for he charg'd his Providence with the especial Care of them; and He, whose is (c) *the Earth and the fulness thereof*, commanded the Stewards of his Treasures to minister to them of their Abundance, and refresh them with the Overflowings of their Cup.

And He made this Duty of perpetual Obligation, because the Occasion of it would also be perpetual; and enforc'd it with this Declaration, *The Poor shall never cease out of the Land.*

(a) Exod. 3. 8. (b) Deut. 28. 47. (c) Ps. 24. 1.

This State of Things will continue as long as the World endures ; for our Saviour assures us, that
(a) *the Poor we have always with us.*

That we may make a proper use of this Appointment of Providence, let us with Reverence and Submission enquire into the Reasons of it ; and we may suppose it to be determin'd, that *the Poor shall never cease out of the Land*, because,

First, It is necessary to the Welfare of Society, that there should be different ranks and degrees of Men.

Secondly, It keeps us all in a constant Dependence upon God.

Thirdly, It affords us a particular Proof of the Divine Providence, which Day by Day provides for the Poor.

Fourthly, It raises our Expectation of a more equal Distribution at the Day of Judgment.

Fifthly, It gives the Rich an Opportunity of making the noblest use of their Fortune, and acting as the faithful Stewards of God. And,

Sixthly, Poverty is a proper State for the exercise of several glorious Virtues.

And, *First*, It is necessary to the Welfare of Society, that there should be different ranks and degrees of Men. The Peace of the World cannot be preserv'd without Government, and there can be no Government except the Children of Men are divided into higher and lower Orders. If they were equally Rich and Powerful, they would disdain to submit to each other, or to perform

(a) Matth. 26. 11.

the common Offices of Kindness, because they would imagin, that they stood not in need of any; but God has oblig'd them to yield to some for the sake of Protection, and to assist others, that as their Occasions require, they may also in their turns receive Assistance. Thus mutual Love is preserv'd, because they are mutually Serviceable to one another, and perform nobler or meaner Offices, according to the measure of their Capacities, and the different height of their Stations.

And as God has made nothing in vain, so the lowest and most contemptible Members of humane Society, are Useful even to the greatest and mightiest of all Mankind. If all were ordain'd and qualified to perform the same Office, and that only, their Case would resemble that of the (a) *Natural Body, if it were but one Member*. Then the Pleasures and Advantages that arise from the different Senses would be entirely lost: (b) *For if the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where were the Smelling? But now hath God set the Members, every one of them, both in the Natural and the Political Body, as it hath pleased him; and though like (c) the Stars they differ one from another in glory, yet even those members that seem to be least honourable are necessary, (d) and the Eye cannot say to the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of you.*

Great are the Treasures of God's Bounty, which he sheds upon the Rich; and we cannot but admire the various Means of Happiness, which He

(a) 1 Cor. 12. (b) 1 Cor. 12. 17, 18. (c) 1 Cor. 15. 41. (d) 1 Cor. 12. 21, 22.

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has

has put into their Power. But yet, while they are compass'd about with Plenty, they would lose no small part of their Enjoyment, did not the Poor contribute to their Ease and Quiet, by their laborious Service. Were they compell'd to gather in the Fruits of their Ground with their own Hands, and left to themselves to manage and cultivate their Fortune, their Strength would be wearied by Day with the unwieldy Burthen, and their Sleep broken by Night with anxious Cares.

But God has (a) *given them of the dew of Heaven, and the fatness of the Earth, and plenty of Corn and Wine*, and they are exempted from Trouble, which would lessen their Happiness; because *the People serve them*, and the Poorest of the Nation *bow down to them*. Their soft Raiment is wrought by the Industry of others, and their Table is spread before them. They seem to be blest with St. Peter's Vision, and (b) *to have a Vessel descending unto them, in which are all manner of Beasts of the Earth, and Fowls of the Air*, and they have hardly any Labour incumbent upon them, but to *rise and eat*. And the words of our Saviour, concerning *the Lilies of the Field, and the Fowls of the Air*, may be apply'd to them; (c) *they toil not, neither do they spin; they sow not, neither do they reap, nor gather into Barns, but their heavenly Father Feeds and Clothes them* by the Hands of the Poor.

This Consideration should make them truly grateful to God, who has distinguish'd them by his Blessings, and rais'd them to an higher Condition than other Men. Their Portion of the good Things of this World, appears to the best advan-

(a) Gen. 27. 28, 29. (b) Acts 10. 11, 12, 13. (c) Matt. 6. 26, 28.

age, when it is had in comparison with the lesser Shares, that are vouchsafed to their Brethren. And therefore, instead of Envyng those Few (if any there are) that enjoy more than themselves, they should behold the infinitely greater Number that enjoy less, till they are transported with the Thoughts of the Riches of God's Bounty to them.

And since their Happiness depends so much upon the Service of the Poor, it should engage them to treat them with Tenderness; for whatsoever Opinion they may conceive of themselves, how secure soever they may imagine their Condition to be, they would be compell'd to bear a wretched Slavery; and would find a large Allay of Trouble, inseparable from their Fortune, and even increasing with it, did not the Poor relieve them by sustaining the Weight, and pluck out the Thorns that are plaited even in the Brightest Crowns of earthly Glory.

And if even (a) *the Ox that treadeth out the Corn*, deserves kind and tender Usage from his Master, and it is a shameful Instance of Barbarity to be Unmerciful to the Beast that serves him, does not Equity oblige them to regard the Poor, who conduce more to their Happiness, than all the admir'd Advantages of Fortune?

And this should also teach them Humility; for even at the height of their Greatness, they are indebted to the meanest of their Vassals, and owe their Rest and Pleasure to the Sweat of their Brow. There are other Considerations indeed, that ought to lessen their Pride; for both Rich and

(a) 1 Cor. 9. 9.

1 *Indes* Poor
thence

Poor were once as the same (a) *Clay in the Potters Hand*, and God (b) *made one Vessel to Honour, and another to Dishonour*; and the Time will come, when all worldly Distinctions will cease, and then the Rich Man, that has abus'd the Favour of his Maker, shall (c) *be broken in Pieces like a Potters Vessel*; and he that is cover'd with Rags, (d) *if he be found in the way of Righteousness*, shall be cloath'd with Robes of everlasting Glory. How vain then is the Man, that tramples upon his poor Brother, and despises him more than the Worm that crawls upon the Ground! Is it not much better (e) *to Judge the Cause of the Poor and Needy? Is not this to know me, saith the Lord?* Is not this also the plainest Proof, that the rich Man knows himself?

Secondly, It is necessary, that *the Poor should never cease out of the Land*, because it keeps us all in a constant Dependence upon God.

Plenty and Abundance are too apt to beget Confidence and Presumption, even in the midst of those Changes and Chances, that are perpetually *pulling down one, and setting up another*. And they would be much more fruitful of those pernicious Evils, if there were no Uncertainty, nor Inequality in the World, but all were possess'd of the same measure of Riches: For if they descended to us without our Contrivance, or Endeavour to obtain them, we should think them our necessary Portion, and be as regardless of them, as of other

(a) Jer. 18. 6. (b) Rom. 9. 21. (c) Ps. 2. 9. (d) Prov. 16. 31.
(e) Jer. 22. 16.

Blessings, that flow in the common Course of Nature, *(a) the Sun that rises upon the Evil, and the Good; and the Rain that falls upon the Just, and the Unjust.*

If we procur'd them by our Policy and Strength our *(b) Heart would be lifted up*, and we should vainly say, *with our Power, and the might of our Hand we have gotten this Wealth.* And if our Care and Prudence would certainly preserve our Fortune, and the Fence that we set about it, would guard it against all Calamities, we should imagin, that we our selves *kept the City, and that the Lord watch'd over us in vain.* +

But since we behold a strange Inequality in the Things of this Life, and such an Uncertainty, that *they never continue in one stay*; since we observe some unaccountably Rising to the highest Pitch of Fortune, others *(c) falling away like Water that runneth apace*, and by invisible means reduc'd to Nothing, from the largest extent of human Greatness; and others again in vain exerting their Strength, pursuing the best wrought Measures of Wisdom and Policy, and still compell'd to struggle with the Hardships of a narrow Fortune; this obliges us to look above our selves, to him that *(d) ruleth in the Kingdoms of Men, and to wait upon him*, without whose Blessing, *no Device that is form'd can prosper*, no Might or Strength can prove it self to be any thing but Weakness.

We cannot but regard him, when we labour to procure the Advantages of Life, and we cannot be regardless of him, when we have procur'd

(a) Matth 5. 45. *(b)* Deut. 8. 14. 17. *(c)* Psalm 58. 6.
(d) Dan. 4. 17.

them : For when he withdraws his Favour, (a) *the Substance of the Rich shall not continue, neither shall he prolong the Perfection thereof upon Earth. He shall shake of his unripe Grape, as the Vine, and shall cast off his Flower as the Olive.* (b) *In the fulness of his Sufficiency he shall be in Straits: every Hand of the Wicked shall come upon him. The Increase of his House shall depart, and his Goods shall flow away.*

And God has appointed, that *the Poor should never cease out of the Land*, because,

Thirdly, It affords us a particular Proof of the Divine Providence, which Day by Day provides for them.

He gives the Rich their Portion, and leaves them to furnish themselves with every Thing suitable to their State, and according to their Ability. They indeed are still dependent upon God, but yet having once receiv'd their Measure of Riches, they seem not so immediately to depend upon him, but to dispose and manage their Talents, and support themselves by their own Forecast and Policy.

But the Poor having no Provision made, no Inheritance allotted to them, are constrain'd to wait upon God every Moment of their Life; and appear more directly to gather what his Almighty Hand distributes to them, and subsist upon his continual Help. When they go forth in the Morning, they have no certain Prospect of any Thing, and *know not what the Day may bring forth*; and when *they lay themselves down to rest at Night*, they

(a) Job 15. 29. 33. (b) Job 20. 22. 28.

have

have no Stores reserv'd for the ensuing Day, no Victuals *left till the returning Morning*; and yet God preserves them from Perishing, and frequently carries them to a good old Age, through all the Hardships of Poverty, while there is *Leanness and Consumption* in the Houses of Plenty. He teaches them to value the Provision that he makes for them, as he teaches us to value our Time, by giving it only by Drops, and lets them have no more than the present Occasion requires, as he lets us enjoy but one Moment at once. X

It was the same kind Providence that kept the *Israelites* in the Possession of all the Riches of the Land of *Canaan*, which had before sustain'd them in the dry and barren Wilderness; but it more remarkably manifested it self, when (a) *it prepared a Table for them in the Wilderness, and gave them Water out of the stony Rock*, than when it fed them with the *Fatness of the Earth, and Plenty of Corn and Wine*.

And in like manner it is more wonderfully display'd in Maintaining the Poor, that seem destitute of every thing, than in Preserving the Rich, who are compass'd about with the Abundance of all Things.

God deals with the Poor, as he dealt of Old, with *the Tribe of Levi*, when he divided the Land amongst the other Tribes, but gave not any Inheritance in it to them, because (b) *the Lord God of Israel was their Inheritance*.

And when we consider their Condition, and observe the surprizing manner in which he nourishes and sustains them, we cannot but compare it to the

(a) Psalm 78. (b) Jos. 13. 33.

miraculous Manner, in which he gave Sustenance to *Elijah*. Had he *lived delicately* in the Court of *Ahab*, we had lost the noblest Part of the History of the Prophet, and a remarkable Proof of the especial Care of Providence. But being driven from the Presence of the King, and forc'd to hide himself (a) *in the Time of Famine, he that feedeth the Ravens, when they call upon him, commanded them to carry Victuals to Elijah, and they fulfilled his Word, and brought him Bread and Flesh in the Morning, and Bread and Flesh in the Evening.*

And when *the Brook*, that refresh'd him, was dried up, he yet more wonderfully Provided for him; for (b) *he commanded a Widow Woman to sustain him, and this Widow Woman had but one handful of Meal in a Barrel, and a little Oyl in a Cruse, and she was going to dress it for her self and her son, that they might eat it, and die. But the Barrel of Meal did not waste, neither did the Cruse of Oyl fail, until the Day that the Lord sent Rain upon the Earth; and she, and he, and her house, did eat many Days.*

And when he fled from the Rage of (c) *Jezebel*, and requested for himself, that he might die, *An Angel came and ministred to him, and set such Food before him, that in the Strength of that Meat he went Forty Days, and Forty Nights, unto Horeb the Mount of God.*

Fourthly, This Appointment, that *the Poor shall never cease out of the Land*, raises our Expectation of a more equal Distribution at the Day of Judgment.

(a) 1 Kings 17. 6. (b) Vers. 9. 12. 15, 16. (c) 1 Kings 19. 4. 8.
Tho'

Tho' God has determin'd, that *the Poor shall never cease*, yet he has not absolutely determin'd, what sort of Men shall live in a State of Poverty. He sometimes distinguishes the Righteous by the Blessings of this Life, and executes Vengeance upon the Wicked by temporal Evils: But this is not his constant Method of Proceeding; for we frequently behold his faithful Servants (a) *in weariness and painfulness, in hunger and thirst, in cold and nakedness; and as frequently behold the ungodly Prospering in the World, and having Riches in Possession*. He so far interposes as to shew, that he is not altogether regardless of the Things of this World; but yet, for the most part, he distributes them so indifferently as to shew, that he does not regard them as the Sons of Men, and that *his thoughts are not as our thoughts* concerning them.

He does not esteem these worldly Advantages as the proper Testimonies of his Favour, nor make the Want of them, the certain Mark of his Displeasure. He does not (b) *separate the Sheep from the Goats, till they stand before the Judgment-Seat*: nor does he *pluck up the Tares* from the midst of the *Wheat*, till (c) *he casts them into unquenchable Fire*.

Were the Good Man always happy, according to the present Notion of Happiness, and did he constantly enjoy *good things here*, his Heart would be set too much upon this Life, and but faintly breath after eternal Happiness. And were the Wicked depriv'd of all earthly Things, and continually wearied with Misery, they might imagin, that this were their only, their final Punishment, that there was no (d) *Wrath heap'd up against the*

(a) 2Cor. 11. 27. Pf. 73. 12. (b) Mat. 25. 32. (c) Mat. 13. (d) Rom. 2. 5.

Day of Wrath, (a) no fearful looking for of Judgment, and fiery Indignation.

+ But since they are permitted to possess the Advantages of Fortune, and yet are oppress'd with the Weight of Guilt, even in the fulness of Riches, and at the Height of Greatness, they cannot but conclude, there is a Day of Recompence, in which their Sins must be sadly accounted for; and tho' they (b) *with-hold not their Heart from any Joy, and whatsoever their Eyes desire, they keep not from them,* yet they cannot but expect, that (c) *for all these things God will bring them into Judgment.*

And on the other Hand, since the Righteous are often Poor and Needy, and yet enjoy the Beams of God's Favour in their humble State, and are comforted with (d) *a light that rises in the Darkness,* they are encourag'd to look beyond this World, to better and more desirable Riches, than the World can give them; and are assur'd, they shall be recompenc'd for their present Wants, with the (e) *fulness of Joy, and Pleasures for evermore.*

+ And, *Fifthly,* This Dispensation of Providence gives the Rich an Opportunity of making the noblest use of their Fortune, and acting as the faithful Stewards of God.

And this is a delightful Consideration to any one that has a generous Spirit; for tho' his Compassion towards the Poor may incline him to wish, that they might *cease out of the Land,* yet the Opportunity he enjoys of being (f) *rich in good Works,*

(a) Heb. 10. 27. (b) Ecclef. 2. 10. (c) Eccl. 11. 9. (d) Ps. 112. 4. (e) Ps. 16. 11. (f) 1 Tim. 6. 18.

will make him rejoyce, that (a) *the Poor will be always with him, that whensoever he will, he may do them Good.*

And if there is any Pleasure in copying after glorious Examples, how pleasant must it be to resemble God himself, in that most amiable Perfection, his Goodness!

Our Services cannot extend to the Almighty, neither can we (b) *be profitable to God.* But because his Infinite Fulness is incapable of receiving any thing from us, and Man, that derives every thing from his Bounty, can properly return nothing to the Lord of all, he has appointed his poor Creatures to represent him; and is pleas'd to stand, as it were, indebted to us for the Relief that we give to our indigent Brethren.

Tho' God is infinitely happy in Himself, and wants no Addition, from the Welfare of his Creatures, yet he made the World, that he might shed abroad his Bounty, and make many Happy, by pouring his Blessings upon them. And it is certainly the highest Honour, to act under him in this excellent Work, and be the means of promoting the Happiness of others.

And if (c) *it is more Blessed to give, than to receive,* the Rich ought to be grateful to God, for ordaining them to dispense his Favours, and entrusting them with his beloved Charge of Providing for the Poor.

Strong are the Inducements to this Duty, from the near Relation that they bear to one another, and from the Comfort and Satisfaction that arises in the Heart of the Needy, when a seasonable Alms

(a) Mark 14. 7. (b) Job 22. 2. (c) Acts 10. 35.

is bestow'd upon them ; being compell'd to bear Hunger and Thirst, Cold and Nakedness, they have the truest Relish of the contrary Blessings. They eat their necessary Food, and drink the refreshing Draught, and feel the enlivening Warmth with the most exquisite Pleasure.

And it immediately returns upon their Benefactors, and fills them with the most delightful Thoughts and Reflections ; and all the Pleasures that their Fortune can afford, are not comparable to those which proceed from the Remembrance, that they (a) *never caused the Widow's Eyes to fail, never eat their Morsel themselves alone, but call'd in the Fatherless to eat thereof, that they have guided the Widow from their Mothers Womb, and the Fatherless have been brought up with them, as with a Father, that their Loins have bless'd them, and they have been warmed with the Fleeces of their Sheep.*

Such Considerations as these yield them the greatest Happiness in this World, and if any thing could tempt them to rest on this side of Heaven, these would incline them to say, (b) *it is good for us to be here.* And if there is so much Pleasure in being Charitable to Men, it must certainly be heightened by the Thought, that they are at the same Time accepted as Benefactors to God. † When He made his Abode upon Earth, He condescended to live in a State of Poverty ; He was (c) *born in a Stable, He had not where to lay his Head,* and He could not pay Tribute without the expence of a Miracle. And when He departed from this World, He left the Poor in his Place, to receive the Kindness which was due to Him ; and not only recom-

(a) Job 31. 16, 17, 18. 20. (b) Mat. 17. 4. (c) Luke 2. 7. Mat. 8. 20.

mended them to us, as his Brethren, but even as Members of his Body, Members even of that Body which was stretch'd out upon the Cross, and pierc'd through with a Multitude of Pains and Agonies for our Sakes.

And when we relieve the poor helpless Man, we should remember whom he represents, and quicken our Charity with this Reflection, (a) *Surely the Lord is in this Place, and I knew it not.*

When (b) *the Three Men* appear'd unto *Abraham*, and he refresh'd them after their Journey, he could not but derive great Satisfaction from the Performance of this Duty of Hospitality: But much greater must he derive from it, when he consider'd, that they were not mortal Men, but Guests arriv'd even from Heaven: And the like Satisfaction must the Charitable enjoy, when they know that their Kindness does not barely extend to *Men like themselves*, but is also favourably interpreted, and graciously receiv'd by the Lord of Glory. (c) *For He that giveth Alms sacrificeth Praise, and the Lord recompenceth, and will give him Seven times as much.* We are now to consider,

Sixthly, and Lastly, That God has plac'd some Men in a State of Poverty, because it is a proper State for the Exercise of several glorious Virtues.

It does indeed try and distinguish every Virtue: For while the Good Man lives in the enjoyment of Plenty, the envious and malicious World is too apt to say (d) *with Satan, Doth Job serve God for nought? Hath he not made an Hedge about him, and about his House, and about all that he hath, on*

(a) Gen. 28. 16. (b) Gen. 18. (c) Ecclus. 35. 2. 11. (d) Job 1. 9, 10.

every Side? He hath blessed the Work of his Hands, and his Substance is increas'd in the Land.

But when he (a) *holds fast his Integrity* in the midst of Calamities and Misfortunes, *and will not let it go*, tho' he is depriv'd of every Thing, but this, then even the Tongue of Envy is forc'd to confess, that (b) *he is a perfect and upright Man, one that feareth God, and escheweth Evil.*

And farther, tho' an exalted Station, and a plentiful Fortune, enable the Rich to (c) *let their Light shine before Men*, and make their Virtue to appear *like a City set on a Hill*, yet Goodness procures Honour to it self, and promotes the Glory of God, when it breaks through the Obscurity of a poor Condition, and lifts up its Head, though it is oppress'd with the Hardships of Fortune; it then shines with its Natural Lustre, and shews that it does not depend upon any outward Advantages, but is in it self highly Valuable, and full of Glory. And even the Great, and the Mighty are constrain'd to pay a Deference to it, even in the lowest State, as the Princes of the East were brought to (d) *fall down, and worship the holy Child Jesus, lying in a Manger.*

As Vertue in general is *tried in the Furnace of Affliction*, and comes forth as the *fine Gold*, so there are some particular Virtues, that are almost peculiar to the State of Poverty and Affliction.

In this the Righteous possess themselves with Patience, and subdue every restless, disquieting Thought that is rising in their Breast.

In this they resign up themselves to the All-wise Disposal of a kind Providence, and receive

(a) Job 27. (b) Job 1. 8. (c) Matth. 5. 16. 14. (d) Matth. 2. 11.

its Corrections, as the Tokens of Love, and the Chastisements of a Father.

In this they are contented with that little Portion, which is given them uncertainly, and with a sparing Hand; and having chosen God for their Inheritance, they are perfectly satisfied with his Favour, and testify to all the World, that true Happiness (a) *consists not in the Abundance of Things, that a Man possesses.*

And in this they put a firm Confidence in God, and assure themselves, that he (b) *will never leave nor forsake them*: And when they are surrounded with *Clouds and thick Darkness*, they look through the dismal Prospect, to the State of those Happy Souls, who have always (c) *light in their Dwellings*

Since then God has appointed, that *the Poor shall never cease out of the Land*, and has appointed it for such important Ends and Purposes, Let us adore the Wisdom of Providence, which has constituted every thing in a wonderful Order, and made the Plenty of some, and the Poverty of others, subservient to their mutual Happiness, so that (d) *he that gathereth much, should have nothing over; and he that gathereth little, should have no lack.*

Let us gratefully acknowledge the Goodness of God, in taking Care to prevent our Confidence and Presumption, and to keep us in a continual Dependance upon him, (e) *who maketh Poor, and maketh Rich; who bringeth low, and lifteth up.*

Let us humbly admire the Provision that he makes for the Needy, whom he Day by Day sustains in the midst of *Afflictions, Necessities, and Distresses.*

(a) Luke 12. 15. (b) Heb. 13. 5. (c) Ex. 10. 23. (d) Ex. 16. 18. (e) 1 Sam. 2. 7.

Let us chearfully expect a future Judgment, and consider the present Inequality of Things, as a certain Token of a more equal Distribution at the Day of Recompence.

Let us return our Thanks and Praise to God for qualifying the Rich to perform the noble Duty, and rendring them capable of the exquisite Pleasure of doing Good; for enabling mortal Men to act in his stead, and resemble him, both in Goodness and Felicity.

And if we possess a plentiful Fortune, let not the Splendor of any Thing that is Great, tempt us to despise the poor righteous Man; but let us pay a due Regard to Virtue, if it be found in a Cottage, or a Prison. And if we our selves are Poor, let us *be Patient under the Hand of God, which will render the Toke of Affliction easy, and its Burthen light.*

Let us practice the Duty of Resignation, which becomes poor, helpless Creatures, that acknowledge an All-wise and Almighty Creator.

Let us (a) *be contented with such things as we have,* for with Contentment any thing will be sufficient for us, and without it, nothing can satisfy us.

Let us put our Trust in God, which is a much surer Support than humane Greatness, and let us *hold fast* our Hope in Him, which is infinitely preferable to all the Enjoyments of this World.

(a) Heb. 13. 5.

Now to God the Father, God the Son, and God the Holy Ghost, be all Honour and Glory, now and for evermore. Amen. 10 JA 66

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